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Biblical Notes.

The Sabbath. In answer to a great many inquirers, the *Sunday School Times* speaks in these words of this term: In the light of Bible teaching and of Christian history, "Sabbath" is the name of an institution, and not the name of a day of the week. "Sunday" or "Sonday" is a name popularly given to the first day of the week, as commemorative of the resurrection from the dead of the Son of Man as the Sun of Righteousness. Inasmuch as the original institution of the Sabbath, as a holy rest day, looked to the guarding of the sacredness of one day in seven for holy rest, and not to the making holy of a particular week-day, the spirit of its injunction would seem to be observed when six days of work are followed by one day of holy rest. Thus many a Christian clergyman, who works in the line of his sacred calling on the first day of the week, observes his Sabbath on the second day of the week. There does not seem to have been any formal apostolic transfer of Sabbath observance from the seventh day of the week to the first, although many would infer from the reference to the first day of the week in 1 Cor. 16:2, that the transfer was already practically made in apostolic days. Yet in no view of the case can the term "Sabbath" be counted as synonymous with the first day of the week; and those who would count the term "Sabbath" as identical with a day of the week have the argument in their favor for the observance of the seventh day.

Christ Himself the Great Miracle. Nothing is more characteristic of the present Christian thought than the fondness and firmness with which the argument from miracles for Christ's divinity is concentrated upon Christ himself as the great miracle. In a recent sermon Dr. J. H. McIlvaine calls attention to this fact. In the presence of Jesus Christ, he says, we need no other miracle, since the incarnation is the greatest miracle of history, and the God-man is the living witness to the divine origin of the religion which he came to bring into the world. If all the miracles related in the Gospels were blotted out, and only the story of Christ remained—of his life so simple, so humble, and yet so great; of his teachings, in which there was a wisdom beyond that of all the ancient sages and philosophers—ended by a death such as the earth never witnessed—that were enough. It is at the foot of the cross that we feel all the reality and the power of that great sacrifice.

Relative Helpfulness of the Old and New Testaments. Comparing the two great organic divisions of the Bible as regards their practical value, the following points of usefulness in each are presented by *Zion's Herald*. (1) The Old Testament, directly related to Christianity in describing its historical development, is valuable in practical Christian work by reason of the fact that: (a) it presents the most perfect system of ethics and the most perfect code of morals ever drawn up; (b) it affords instances of high moral development and grandeur and simplicity of religious life; (c) its prophetic and poetical books furnish texts and passages of the most exalted, inspiring and helpful charac-